Volume 7

HARAMBEE FLAME

JULY 1986

Number 7

A Publication of the Harambee Afrikan Cultural Organization

Love Thy Enemy: Christianity's Roles In Azanian Conflict

Recently, Bishop Desmond Tutu appeared on ABC's "Nightline" and, among other things he said, pleaded with the U.S. to help the African population in Azania(So. Africa) in their struggle against apartheid. On this occasion, as on others, Desmond spoke of his vision of a just and non-racial society in Azania, a society in which "blacks and whites" will work together.

Tutu, like the late Martin Luther King, desperately, and at one and the same time, seeks peace and justice. And, like King, he must be honored and admired for his courage in steadfastly working for these goals. It would be a wondrous thing were Azanians to obtain justice through relatively peaceful means, were they to build a society in which "blacks and whites" would live together in justice and harmony. But the Botha government has shown that it

(Continued on page 2)

New H.A.C.O. Board Inducted

On the 3rd. of June, the new Harambee Afrikan Cultural Organization executive board was installed. The ceremony, which was presided over by our Brother Kobina, included a prayer by Kobina in his native tongue(followed by explanation in English) in which he called upon the spirits of our ancestors to assist us in having a fruitful year; the taking of an oath by each board member in which we pledged to never shirk from the responsibility placed upon us by the organization; the wearing of crowns of leaves and the waving of a symbolic sword as signs of the authority vested in us; and the drinking from a common cup to express unity, as well as the pouring of libation.

The new H.A.C.O. executive board consists of:

Ajabu(A. Hardin)	Chairman
G. Grant	Sgt.-at-Arms
Hanee(R. Toney)	Admin. Chairman
Mondo(D. Rice)	Educ. Chairman
Asim(A. Sturgeon)	Treasurer
Askari(D. Robinson)	Secretary
Jabari(R. McCormack)	Librarian
N. Henderson	T-dorm Liaison Ofc.

Two of the goals of the new executive board are increasing the size and level of participation of membership and getting more Brothers and Sisters from outside the prison involved in our programs. Dates for upcoming meetings: July 1, 6, 15, 20, 29; August 3, 12, 17, 26, 31.

Also In This Issue:

FROM OTHER SOURCES: Conclusion to Libyan Hitmen Story, Life in Soweto, Namibia Still A Colony, Caucasian-dominated Journalism, Racism in Federal Bureaucracy; BOOKS; ANNOUNCEMENTS.

is very unlikely to voluntarily turn over its control of Azania and its valuable natural resources. In fact, the more external pressure that is applied to the Botha government, the more that government exhibits recalcitrance.

Desmond Tutu, Allan Boesak, and other spokespersons for the anti-apartheid movement continue to press for sanctions and other externally imposed measures in hopes that the resulting hardship on the governmental and business apparati will force the entity of "South Africa" to sit down with authentic anti-apartheid leaders and negotiate away white privilege. But while economic sanctions are hurting the business institutions in Azania and forcing corporate executives to press the Botha government for reformations of the apartheid system, it is doubtful that anything short of all-out war against the Caucasian settler regime is going to accomplish the termination of Caucasian rule over this nation of indigenous African people.

When one listens to President Botha, or other South African government representatives, speak, one detects an attitude of racist arrogance so fanatic as to constitute a very real psychosis. And this psychosis is a disease shared, in all probability, by the great bulk of Caucasians in Azania. These people share a belief in white superiority, share a belief in the idea that it is the God-ordained destiny for Caucasians to rule over Africans. And it is this fanatical racism, maybe even more so than an obsession to hold on to the spoils of theft, that makes the settler population of Azania so willing to see "their" nation turned into a savannah of blood rather than turn it over to the "ignorant savages."

According to Sipo E. Mzimela, in his book APARTHEID: SOUTH AFRICAN NAZIISM, the term "apartheid" first appeared in a book by Dutch Reformed Church theologian, G. Cronje in 1942. Cronje argued that "apartheid"(seperateness) was willed by God, as evidenced by the "fact" that God chose Israel as a special people. In that same year, the Afrikaner theologian, G. Bloff stated:

> 'The maintenance of the Boers' tradition of racial purity must be maintained at all costs and in every effective way as a sacred pledge entrusted to us by our predecessors as a part of God's plan for our people. Any movement, school or individual that offends against this tradition must be dealt with effectively by the authorities as a race-criminal.'

But though the specific concept of apartheid may not have been articulated until 1942, the more general idea of racism had begun to be developed more than 300 years prior to that time. Its development corresponded with the European introduction of chattel slavery and its theft of African people as slaves and transporting of them to the Americas. The various nations of Europe were primarily Christian and came to be in need to arrive at a theory of racism in order to justify treating other human beings as the brutal institution of slavery required that they be treated.

When the foreparents of present Caucasian settlers in Azania first arrived there(the Dutch in 1652, the French in 1688, the British in 1795), what is now called "So. Africa" was already inhabited by the Khoikhoi, San and other indigenous African ethnic groups. It wasn't until approximately the turn of the twentieth century that it could be said that the European settlers had established firm control over the African people of Azania. This was accomplished primarily through the power of the gun and at the expense of thousands upon thousands of African lives.

The Botha regime, on its own and through its predecessor governments, represents an investment of nearly 350 years of racist subjugation of and violence against the Azanian people. And, armed with the most well-weaponed military on the African continent, as well as the stern belief that they have been chosen by God to rule over "their" land, the Caucasian settler population of Azania will commit any atrocity to keep what they believe is their birthright to have.

But just as Christianity forms the basis of the ideology of apartheid, it has had its impact on Azania's indigenous African population--moving some to, as Malcolm said, "suffer peacefully," to accept the idea of European-as-master. On the other

hand, some Azanians have thwarted the design of racist ideologues to have Christianity function to maintain the acceptibility of the status quo. Desmond Tutu and other African anti-apartheid religious leaders in Azania have seen the biblical scriptures as constituting, among other things, a call to the oppressed to throw off their oppression. Such "liberation theology" is widely in evidence now in both Central and South America and was certainly a cornerstone of the King-led civil rights struggle in this country in the late-fifties through mid-sixties.

But there is an inherent liability in Christianity when it is used as an ideological foundation for a liberation struggle. It can blind one to important aspects of reality, particularly when its adherents are African or other people of color. While Caucasians have used Christianity to justify wars of aggression, chattel slavery, and colonialism, their theologians have given us a Christianity of meekness and humility--good traits under ideal circumstances, but foolish for people under subjugation by others.

From the lips of Bishop Tutu and other like-minded Azanian leaders, we are hearing such phrases as "blacks and whites working together for a just society" and "non-racialism." Such phrases presume a willingness on the part of the majority of the Caucasians in Azania - the so-called "white tribe " or "white South Africans" - to be governed by those whom their churches and schools have taught them to feel superior to. Under a just government, these transplanted Europeans will have to accept a significant redistribution of land and other resources so that the society as a whole will not be forced to live in poverty, as is the lot of the majority at present.

The fact is that there are, generally speaking, no "white South Africans." For the descendants of the Dutch, French, and and British have maintained their European values--their individualism, competitiveness, greed, etc. They have not taken on the customs, values, and traditions of the people whose land they occupy. They have not lost their arrogance. And while it will be helpful for Caucasians inside Azania, as well as governments and groups outside of Africa, to join ranks in the fight against Caucasian majority rule, no Azanian leaders in this fight should be operating under the illusion that they will be able to depend upon such assistance.

What is transpiring in Azania is not a struggle against apartheid but a struggle against a kind of domestic colonialism in which transplanted foreigners are ruling over a land where they do not, as the ruthless character of their history there has shown, belong. For the settler regime in Azania to be uprooted is going to require war and the financial and every other kind of aid from African people, not only in Azania and other nations of Africa, but throughout the world. Kwame Nkrumah and Malcolm X, as well as other wise persons brought the concept of Pan-Africanism to our attention. It is now time for that concept to be applied.

-Editor

FLAME Editorial Policy

The HARAMBEE FLAME, the monthly publication of the Harambee Afrikan Cultural Organization, is a Pan-Africanist newsletter. This means that the FLAME's priority, with respect to news and views, is African people and events and developments which affect us and are, or should be, of concern to us. The FLAME does not recognize any artificial distinctions among African people based upon place of birth. Therefore, references to African people are made on the basis of our common ancestry. An exception to this policy is the reprinting of articles, or excerpts thereof, from other publications, in which cases we do not alter the terms used therein to fit our editorial policy.

Articles contained in the FLAME do not necessarily reflect the views of the Harambee Afrikan Cultural Organization unless they are accompanied by a statement identifying the views as being those of the organization. Generally speaking, all unsigned articles are by the editor.

We encourage you to submit articles to the FLAME. Please enclose with your submission a stamped, self-addressed envelope. Articles should not exceed 900 words. Short stories are subject to the same restriction with respect to length. We also welcome poetry and graphics.

From Other Sources

The Libyan Hitmen: That Part Of The Story We Didn't Hear

"There was the story in 1981 that Libyan hitmen were roaming the streets of Washington to assassinate our leader. They put tanks around the White House. It requires an extraordinarily brainwashed country not to have collapsed in ridicule over that story.

"The ultimate end of that story was that the U.S. transmitted throughout the world a list of the hitmen. They didn't want to identify them here, but there was a secret list circulated. And in England it surfaced. It leaked to the press and it was published. And it turned out that the list of Libyan hitmen was Lebanese Shiites, including the leader of the Lebanese riligious community, who I think is about 80. To compound the idiocy, these people are fanatically anti-Libyan because Libya probably killed their major religious figure."

-Excerpted from "From El Salvador To The Shores of Tripoli: The Empire And Ourselves" by Noam Chomsky, which appears on pages 18-27 of the May-June edition of AGAINST THE CURRENT 3

Life In Soweto

"In Soweto we live in houses that are only four rooms, and the rooms are small. We have lights and use electricity but we are only allowed to use a very small amount. For instance we are just allowed to put one lamp in each room. When you use things like an iron or an electric kettle, that is going to cost a lot of money and we don't have any money. So most of the people don't use the electricity. And, again, water is very, very expensive. So most of the people don't use the electricity or the water. Maybe in a month you would have to pay $10 for electricity and still you are supposed to eat even though you get maybe $40 a month. You can't manage to pay the rent, say maybe $30 a month; you can't manage to buy food and pay for electricity and the water all at the same time. Not on $40 a month, you can't do it.

"When you grow up in Soweto it is very, very hard. You survive by chances. When you are about 11 or 12 years old they are not able to take much care of you at home so you have to sort of help in the family and do something. You have to work or get some kind of part-time job. Like I was washing cabs for money. It was during the time when I left school so I had to go and wash some cabs to get some dollars to eat each day. Most of the youngsters, when they work they don't bring this money home, they just decide to stay out of the family. When I did this, I had to sleep in the water pipes at night. In the summertime that is very dangerous because sometimes the pipes will flood when the water is turned on during the night and you can't hear it. I slept in the pipes for some times and other times I would sleep in the toilets in town or sometimes in old scrap cars. This is very common in Soweto."

-Excerpted from "First-Hand Account: The Youth of Soweto," which appears on pages 12, 13, and 19 of the June 9 edition of REVOLUTIONARY WORKER.

A Look At "Independent" Namibia

"With South Africa's colonial administrators has come the full panoply of apartheid laws and institutions. Tens of thousands of black Namibians have been driven from their homes into allegedly self-governing tribal reserves or bantustans. Schools, hospitals and housing remain strictly segregated and many black Namibian workers, like their South African counterparts, must become migrant laborers in South African and Western-owned mines, farms and factories hundreds of miles from their families.

"...the South Africans assembled a new formation, the MultiParty Conference(MPC) ...

"The development of the Namibian opposition front, and the emergence of the territory's powerful Christian churches as a major vehical for aboveground resistance have proven to be major obstacles to the MPC puppet government, installed last June 17 behind South African army bayonets.

"A peaceful rally to protest the 1985 MPC inauguration in Windhoek's black township, Katutura, was brutally crushed by units of the dreaded counterinsurgency unit Koevoet. This was the first time South African army troops and armored vehicles were deployed in a major urban area. Eye-witnesses, including a U.S. highschool teacher Gary Nelson, reported widespread brutality against the marchers."

"The army has also stepped up attacks on Namibian churches, detaining church personnel, deporting progressive missionaries and staging terrorist attacks, including bombing and arson attacks against church-run schools and hospitals and the offices of the Ecumenical Council of Churches.

"Church sources and international aid agencies have... continued to document indiscriminate murder and torture of Namibian civilians by the South African army.

"In a new study of poverty and starvation in Namibia, the British aid agency Oxfam found widespread malnutrition and disease among drought-stricken peasants. The group also reported that the army and chiefs loyal to the MPC were refusing to allow distribution of emergency rations by nongovernment sources--ordering peasants to refuse deliveries of 'communist food.'"

-Excerpted from "Apartheid-For-Export Gets Boost From U.S." by Mike Fleshman and Jim Cason, which appears on pages 16 and 21 of the June 18 edition of THE GUARDIAN.

The Color of U.S. Journalism

"A recent profile of American journalists by Indiana University professors David Seaver and G. Cleveland Wilhoit, funded by the Gannett Foundation, stated that Blacks, Asians and Latinos account for roughly 4% of editorial workers, compared to more than 5% in 1971. White females, by way of contrast, have increased their margin from 1 in 5 in 1971 to 1 in 3 today. The study, entitled 'The American Journalist,' found that the typical journalist is white, male, a 'political middle-of-the-roader' who knows little about minorities or their conditions."

-Excerpted from "A Black Journalist's Challenge" by Manning Marable, which appears on page 2 of the June 18 edition of THE GUARDIAN.

U.S.D.A. Policies Criticized

"In the South, it(the Federal agricultural bureaucracy) maintains a separate and unequal system of black land-grant colleges and extension services, perhaps the last vestige of official Jim Crow in America. Even the Reagan Administration's wishy-washy Civil Rights Commission has accused the U.S. Department of Agriculture(U.S.D.A.) of complicity in the loss of thousands of black-owned farms because of the loan policies pursued by the Farmers Home Administration...

"The Soil Conservation Service in Arkansas is charged by black farmers and an employee in Forrest City--the town named for the founder of the Ku Klux Klan--with discriminatory practices. One major complaint that U.S.D.A. officials exclude blacks and women from membership on the state's seventy-six conservation district boards is supported by the fact that the 380 local board members include one black and twelve women.

"In Washington, meanwhile, the bureaucrats have squashed a whistle-blower. Edith P. Thomas, a U.S.D.A. nutritionist, publicly charged the Department with denial of nutrition assistance to low-income minority families...

"A few days after going public with charges she had been making internally since 1980, Thomas--who was the highest ranking black woman in the Extension Service--was offered $25,000 and a 'clean record' if she would quit. When she refused, Extension Service administrator Denzil Clegg fired her and gave her one day to clear out of her office."

-Excerpted from "Jim Crow Alive & Well," which appears on page 12 of the July edition of THE PROGRESSIVE.

Books

WONDERFUL ETHIOPIANS OF THE ANCIENT CUSHITE EMPIRE

WINNIE MANDELA: PART OF MY SOUL WENT WITH HIM

BLACK HISTORY FOR BEGINNERS

Bridges Book Center
1480 Main Street
Rahway, N.J.
07065

DEVELOPING POSITIVE SELF-IMAGES & DISCIPLINE IN BLACK CHILDREN by Jawanza Kunjufu

"It follows logically from the banking notion of consciousness that the educator's role is to regulate the way the world 'enters into' the students. His task is to organize a process which already occurs spontaneously to 'fill' the students by making deposits of information which he considers to constitute true knowledge. And since men 'receive' the world as passive entities, education should make them more passive still, and adapt them to the world. The educated man is the adapted man, because he is better fit for the world. Translated into practice, this concept is well suited to the purposes of the oppressors, whose tranquility rests on how well men fit the world the oppressors have created, and how little they question it."

As the above passage from DEVELOPING POSITIVE SELF-IMAGES & DISCIPLINE IN BLACK CHILDREN suggests, Jawanza Kunjufu has written a book which is not your run-of-the mill, status quo-oriented treatises on "education." The work questions many automatic assumptions regarding the U.S. sch school system and goes beneath the surface of problems related to academic performance, self-esteem, etc. on the part of American-born African students. In addition, the book offers concrete steps to be taken by students, parents, and teachers in order to address the problems and symptoms touched upon.

Submit your articles to: HARAMBEE FLAME; Harambee Afrikan Cultural Organization; Attn: Mondo; P.O. Box 2500; Lincoln, NE; 68502-0500.

Announcements

AIM QUARTERLY is sponsoring its second annual short fiction award of $100.00 for a previously unpublished short story that embodies AIM's goals of furthering the brotherhood of man through the written word.

The contest is open particularly to new writers. We're looking for compelling well-written stories with lasting social significance. The story should not moralize or editorialize, however, its theme should be consistent with AIM's philosophy.

Maximum word length is 4,000 words. The winning story will be published in the Fall issue of AIM QUARTERLY. Deadline for entry is September 1, 1986. Send entries to AIM Magazine, attention fiction editor.

AIM QUARTERLY
P.O. Box 20554
Chicago, Illinois
60620

AMERICAN MINORITY PLAYWRIGHTS' FESTIVAL is seeking previously unproduced one-act and full-length scripts; open to any playwright whose ethnic background is Black, Hispanic/Chicano, Asian, or Native American; selecting three winning scripts to be given two weeks of workshop development and four performances during the Festival; choosing seven other scripts to be given cold readings during the Festival.

No musicals or children's plays, please. Due to the volume of scripts received, please do not send SASE, as no scripts will be returned. Deadlines for receiving s scripts October 15, 1986. Selections announced March 1987. Interested playwrights should send clearly identified scripts, a brief cover letter, and a resume to:

The Group Theatre Company
3940 Brooklyn Avenue NE
Seattle, WA 98105
Attn: Festival

The HARAMBEE FLAME is the monthly publication of the Harambee Afrikan Cultural Organization. You are encouraged to submit articles. Subscriptions are $6.00 per one year/12 issues.